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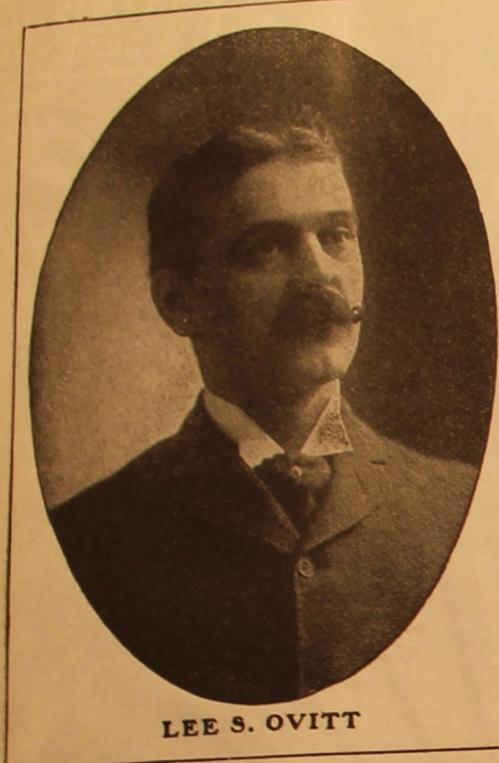
NEW THOUGHT

Sept., 1903
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ELLA
WHEELER
WILCOX
CO-EDITOR

EDITORS:

ELLA WHEELER WILCOX
WILLIAM WALKER ATKINSON
THE NEW THOUGHT PUBLISHING COMPANY



Ovitt's

Triple

Alliance

This Alliance is not a combination of my enterprises, but is a combination of my successes—and is an apt example of Past, Present and Future in profitable quartz gold mining. Two of these enterprises have fulfilled my pledges; the third and latest is falling into line.

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(**Past and Present.**)

The California mine is "as great as the North Pole." It is located in the Cable Cove Mining District, Baker County, Oregon, in the famous Sumpter gold fields. It is not a prospect but a mine, with a large, well-equipped mill now reducing high-grade ore containing gold, silver and copper. By the first of October a leaching and roasting plant will no doubt be installed and in operation, reducing the concentrates to bullion on the ground and saving several dollars per ton for the stockholders. The mill building will accommodate equipment sufficient to treat vast amounts of ore daily—and the mine will furnish commercial ore for more than a generation.

To those who were fortunate enough to purchase stock in this company when it was on the market, the success of this enterprise is a source of substantial gratification.

THE CRACKER-OREGON.

(**Past and Present.**)

The Cracker-Oregon mine, located in the Cracker Creek Mining District, Baker County, Oregon—a few miles distant from

New Thought.

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Announcement.

THE NEW THOUGHT MAGAZINE is published on the first day of every month by the New Thought Publishing Company, The Howland Block, Chicago. For sale at all newsstands and bookstores in the United States and Canada at 5 cents a copy. Annual subscriptions, 50 cents. Foreign subscriptions are not received at Chicago, but are filled at the London office of New Thought, Temple Chambers, Temple Ave., London, Eng. The foreign subscription is five shillings a year.

Change of Address.—Subscribers sending changes of address must always send both the old address and the new address in full, giving name, street, city and State. We must always receive such change of address on a separate sheet of paper to ensure prompt attention. Postmasters are not required to forward this, or any, magazine if the address is incorrect.

THE NEW THOUGHT MAGAZINE contains each month sixteen pages of reading matter. Sixteen pages of the brightest, most wholesome, most energizing teaching ever put into a magazine. All for a nickel.

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Advertising.—All questions relating to advertising must be referred to Frank G. Druiding, Special Representative, The Howland Block, Chicago.

Chips from the Old Block.*

By WILLIAM WALKER ATKINSON.

SOMETHING is causing you much anxiety. You think that everything depends upon the outcome. You feel that if the thing goes wrong, your future will be devoid of happiness. The whole of life seems to depend upon that one result. The thing seems mighty big, doesn't it?

* * *

Stop a moment. Ask yourself this question: How shall I regard this matter one year from today? That is the test. That is the crucible in which will be melted away

the dross of your imaginings; leaving the shining bit of Truth separated from the error of your distorted perception.

* * *

How shall I regard this thing one year from today? How do I, today, regard the things which caused me the greatest worry one year ago? Funny isn't it? How small and petty appear the big things of one year ago. Pitifully small and insignificant. The perspective of a year changes the entire view.

* * *

The weeks have rolled by—fifty-two of them—your ideas, tastes and views have changed. But YOU are still here—the same old You, made richer and broader, and bigger, by the accumulated experiences of the year. But *things* have changed greatly. Dear me, but it's funny—"it is to laugh."

* * *

Here's the philosophy: Try to see the troublesome thing of to-day as it will appear to you one year hence. It will be hard at first—but you will soon get the knack.

* * *

Try this plan when things bother you. It will bring the smile to your face, and re-establish the sane condition. It's rather funny when you get used to it.

* * *

Apply the pin-prick of this bit of philosophy to the inflated balloon of Trouble, and then watch the latter collapse.

* * *

Let the gas out of your troubles.

Thought Force.*

BY ELLA WHEELER WILCOX.

YOUR spirit and mine are both of the stupendous cause. We have always been, and always will be. First in one form, then in another.

Every thought, word and deed is helping decide your next place in the Creator's magnificent universe. You will be beautiful or ugly, wise or ignorant, fortunate or unfortunate, according to what use you make of yourself here and now.

Unselfish thoughts, training your mind to desire only universal good, the cultivation of the highest attributes, such as love, honesty, gratitude, faith, reverence and good will, all mean a life of usefulness and happiness in another incarnation, as well as satisfaction and self-respect in this sphere.

Even if you escape the immediate results of the opposite course of action here, you must face the law of *cause and effect* in the next state. It is inevitable. God, the maker of all things, does not change His laws. "As you sow you reap." "As a man thinketh so is he." There is no "revenge" in God's mind. He simply makes His laws, and we work our own destinies for good or ill according to our adherence to them or violation of them.

Each one of us is a needed part of His great plan. Let each soul say: "He has need of me or I would not be. I am here to strengthen the plan." Remember that always in your most discouraged hours.

The Creator makes no mistakes.

There is a divine purpose in your being on earth. Think of yourself as necessary to the great design.

It is an inspiring thought. And then consider the immensity of the universe and how accurately the Maker planned it all.

Do not associate with pessimists. If you are unfortunate enough to be the son or daughter, husband or wife of one put cotton (either real or spiritual) in your ears, and shut out the poison words of discouragement and despondency.

No tie of blood or law should compel you to listen to what means discomfort and disaster to you.

Get out and away, into the society of optimistic people.

Before you go, insist on saying cheerful, hopeful and bright things, sowing the seed, as it were, in the mental ground behind you. But do not sit down to see it grow.

Never feel that it is your duty to stay closely and continuously in the atmosphere of the despondent.

You might as well think it your duty to stay in deep water with one who would not make the least effort to swim.

Get on shore and throw out a life-line, but do not remain and be dragged under.

If you find anyone determined to talk failure and sickness and misfortune and disaster, walk away.

You would not permit the dearest person on earth to administer slow poison to you if you knew it. Then why think it your duty to take mental potions which paralyze your courage and kill your ambition?

You are justified in avoiding the people who send you from their presence with less hope and force and strength to cope with life's problems than when you met them.

Do what you can to change their current of thought. But do not associate intimately with them until they have learned to keep silent—at least, if they cannot speak hopefully.

New Thought Philosophy.*

BY URIEL BUCHANAN.

IN THE human mind are latent faculties wherein rests a slumbering energy which gives the possibility of achieving greatness. This power is but little understood as yet, as it has not been developed to its full magnitude in the consciousness of the most gifted.

There is an Absolute Energy, or Supreme Mind, which is the basis of being. Every manifestation of life is the material correspondence of an invisible idea. Nothing can be created except through the action of mind. The element which gives individuality is a divine ray or reflection of the Absolute. It is the Ego that can say to every faculty of intellect and sense, "I am one with the Infinite. I vibrate in unison with the Supreme Mind."

To attune the mentality of the individual with the cosmic consciousness will dissipate the race belief in limitation and error and awaken the mind to a knowledge of all that is real and eternal. Man is a component part of an invisible, omnipresent Magnet. There is a continuous identity of sympathetic vibration between the higher self and the Absolute. As the lesser magnet, by contact, partakes of the power of the greater, so the mind of man, by desire and aspiration for the highest, may attract more knowledge and strength from the divine world of cause. To keep in conscious touch with the Universal Magnet will illuminate the mind, purify the heart, strengthen the will and liberate man from the perceptions and desires of the lower nature. Latent energies will arise from the discordant realm of ignorance and selfishness and become active in a new atmosphere of truth and goodness.

Determination, will and courage, held in silence and patience, with confidence, earnest desire, will assist the mind to explore the ideal world and gather the knowledge and power needed for man's highest development. The renewal of mind, the development of character, the transmutation of selfish appetites and passions into loftier aims and yearnings will wean the heart from bondage to material attachments and lead the Neophyte across the threshold, into the realm of enlarged comprehension, where the intellect will become receptive to the divine influx of truth and wisdom.

In the human heart are aspirations which expand and rise toward the Infinite, as flowers toward the sunlight. That which man desires and loves must

evidently exist for him in either the objective or invisible world. Before anything can be materialized in the world of sense, it must have pre-existed as an abstract idea in the realm of mind. By the aid of the imagination man may rise above the confines of the physical senses and travel in thought where the will directs. He may explore the inner realm of being and attract new ideas which will strengthen his character, quicken his intellect and give inspiration and courage.

There is an all-pervading fluid, pure and radiant, more subtle than ether, more powerful than lightning, and as swift in its motion as thought, which unites man with the Infinite. To understand this principle, to know that it is ever around us, that we are sustained by its energy, that we live and move in its presence, like fish in the sea, will help us to establish a mutual relationship which will give power and supremacy. It will enable us to conquer disease, overcome the laws of heredity and triumph over the adverse influences of environment. If we rightly cultivate the will and attune our inward life with the Infinite Energy, we may realize every aspiration and accomplish results which will demonstrate the creative power of mind.

A great and permanent good for the world has been effected by the new thought teaching in bringing happiness to human lives by dispelling the mysterious gloom of fear. The habit or instinct of anticipating the worst is the outcome of the absurd doctrine which declares man an outcast from the presence of the Infinite, condemned before his birth to a life of servitude and sorrow, with no chance for redemption except by fasting and prayer and the vicarious atonement. Time was when the entire world seemed bowed down under the blighting images of fear. One was afraid of disease or accident; another of poverty or death. The potency of danger, lurking in every sort of monster or subtle agency which the disordered imagination could conjure up, haunted the individual with apprehensions of impending evil. The shadows of a myriad of malign pictures hung over the whole life, the destroyer of tranquillity and health.

Training of Children.

Mrs. Partlow's book, "Training of Children in the New Thought," is highly commended by the mothers and fathers who have read it. It is a most timely book, and answers many questions which New Thought people have been asking themselves and each other.

Practical Mental Science.*

BY WILLIAM WALKER ATKINSON.

NINTH LESSON.

WHEN we think, we set into motion certain vibrations which extend far into space, affecting, more or less, all things with which they come in contact. Like a stone thrown into the water, the thought produces ripples and waves which spread out over the great ocean of thought. There is this difference, however: the waves on the water move only on a level plane in all directions, whereas thought-waves move in all directions, from a common center, just as do the rays from the sun.

Just as we, here on earth, are surrounded by a great sea of air, so are we surrounded by a great sea of Mind. Our thought waves move through this great mental era, extending, however, in all directions as we have explained, becoming somewhat lessened in intensity according to the distance traversed, because of the friction occasioned by the waves coming in contact with the great body of Mind surrounding us on all sides.

These thought waves, however, have other qualities, differing from the waves on the water. They have the property of reproducing themselves. In this respect they resemble sound waves, rather than waves upon the water. Just as a note of the violin will cause the thin glass to vibrate and "sing," so will a strong thought tend to awaken similar vibrations in minds attuned to receive it. Many of the "stray thoughts" which come to us are but reflections or answering vibrations to some strong thought sent out by another. But unless our minds are attuned to receive it, the thought will not likely affect us. If we are thinking high and great thoughts

our minds acquire a certain key-note corresponding to the character of the thoughts we have been thinking. And, this keynote once established, we will be apt to catch the vibrations of other minds keyed to the same thought. On the other hand, let us get into the habit of thinking thoughts of an opposite character, and we will soon be echoing the low order of thought emanating from the minds of the thousands thinking along the same lines.

We attract to us the thoughts of others of the same order of thought. The man who thinks success will be apt to get into tune with the minds of others thinking likewise, and they will help him, and he them. The man who allows his mind to dwell constantly upon thoughts of failure, brings himself into close touch with the minds of other "failure" people, and each will tend to pull the other down still more. The man who thinks that all is evil is apt to see much evil, and will be brought into contact with others who will seem to prove his theory. And the man who looks for good in everything and everybody, will be likely to attract to himself the things and people corresponding to his thought. We generally see that for which we look.

Do not allow yourselves to be affected by the adverse and negative thoughts of those around you. Rise to the upper chambers of your mental dwelling, and key yourself up to a strong pitch, away above the vibrations on the lower planes of thought. Then you will not only be immune to their negative vibrations, but will be in touch with the great body of strong positive thought coming from those of your own plane of development.

Osteopathy.

The Home Course in Osteopathy of the Columbia College is a valuable work on this subject. It is "Osteopathy in a Nutshell." If you wish to know something of this new school of practice, this is the book for you.

"I Can and I Will.*

BY ELIZABETH TOWNE.

THE effectiveness of "I can and I will" as a statement to live by depends upon the manner in which you say it.

To say "I can and I will" through gritted teeth and with clenched fists is to defeat the very object you aim for. To assume a prize-fighter attitude toward life is to invite a licking.

And yet it will not do to say "I can and I will" in a limp, half-hearted fashion.

The right manner, which means the effective manner, of uttering this potent phrase depends upon a correct knowledge of the meaning of "I." "I can and I will" may be the truth or a lie, just according as you define "I."

For instance, a foolish man who happened to be mayor of Minneapolis said to himself, "I can and I will make a lot of money for myself out of the criminals of this city." There were others who said the same thing. That mayor reckoned the "I" simply as so much personal cuteness pitted against the city. He gritted his teeth and pulled in all the money in sight. He pitted himself *against* the city, which rose up and placed him behind prison bars. He may still be gritting his teeth and saying, "I can and I will get out of here." He may be able to get out of those particular prison walls, but all the world will be to him a prison. He will have to skulk and hide—he is not *free*. The money he took was never his and he knew it. And yet he could not keep it, though he said mightily "I can and I WILL."

You see, "I" to that mayor meant a small something bounded by a skin, a suit of clothes, a hat and a pair of shoes. The rest of the city, and the world, and the universe at large, seen and unseen, had no part in the "I" he placed before "can and will."

The undefeatable "I" has no such puny boundaries. It fills all space and expresses through all personalities. It is ONE and never goes back on itself. Sooner or later—generally sooner—it punishes fully every puny rebel who rises against it.

In other words, a man must consider *all creation and uncreation* when he says "I." If he fails to do this his success is but a transitory imitation and his downfall sure, as in the case of Minneapolis boodlers.

It is a foolish and short-sighted business policy which ignores the Golden Rule.

To do unto others that which you would not like done unto yourself is to bite off your nose in order to leave more blood for the rest of your face.

All life is ONE, and the good of all is the good of each one; the hurt of one is the injury of all.

When a man realizes this his personal I has expanded and merged in the "I" of omnipresence, omniscience and omnipotence which really "can and WILL" do things. He has found the Sublime Self which cannot be denied. Instead of gritting his teeth and driving ahead *against* the will of the Whole he identifies himself *with* the Whole. He works with All and All with him. The entire universe backs him.

Clench your hands and say "I can and I will" several times in succession through closed teeth. Note how you force all the breath out of your lungs as you repeat it, and how exhausted you feel by the effort. Why? Because you *shut yourself off from the source of breath and will-power*. Your tried to act and will from the little skin-bounded "I." The result is that your skin-bounded self is quickly exhausted of the power it had—*had from where?* From the All.

Now straighten up and stand like a young god. Look upward and imagine yourself possessed of all power in heaven and in earth. Imagine that all the world and the starry hosts are waiting alert and with shining eyes, to do your bidding. Imagine that you are to touch the button now and instantly they will spring to do the rest. The instant you say "I can and I will" the entire powers of the universe are to be set in motion. Ah, your eyes shine and your whole form expands with gladness, you unconsciously take a full breath and "I can and I will" rings forth in its full harmony. You are filled with joy and a sense of full power. You *feel* that you "can and will," and that it will take no clenched muscled, gritted teeth and brute will to accomplish *for all creation will back you*.

Will is not a matter of straining muscles and set jaw, but of quiet, firm RECOGNITION of your oneness with all creation, and of creation's readiness to further your cause.

The most effective practice for the cultivation of will is that of dwelling mentally upon the Sublime Self. Go away by yourself for a half hour or more and simply *remember*, and try to *feel*, this unity of the personal self with the Sublime Self. Do not try to *argue* yourself into believing and understanding how it

can be so; simply relax your muscles, lift up your soul and try to *feel* as if it were so.

At first you will see little result, except that you feel more *quiet* than has been usual with you. You will be less easily and frequently upset, and recover more quickly. Rejoice in this and keep at the recognition exercises.

Very soon you will find this peace deepening in you, and you will find it growing *easy* to do many things you had considered hard. You will find yourself remembering without effort that **ALL** things are working *with* you, and that you are free to do as you will.

Keep on with the practice and you will find all the deepest desires of your heart growing easy of accomplishment. You see, you are making sure your *connection* with the All-Self. Instead of having to do things all by yourself as you used to, you have opened the sluice for the Sublime Will to flow into and work through you for the accomplishment of what you desire.

Mr. Flower's Letter.

On this and the following page will be found a letter written by Sydney Flower, addressed to the editor of the *Chicago American*. This letter was intended as a reply to an editorial appearing in the Chicago paper in which psychic phenomena, such as clairvoyance, etc., were lightly dismissed as impossible for reasons which appear in Mr. Flower's answer. The letter was returned by the editor of the *American* with the request that Mr. Flower cut it down, as it was too long for publication. This Mr. Flower refused to do, and stuck the article in the pigeonhole of his desk, from which place we have rescued it. There are two valuable papers on the subject of clairvoyance and kindred phenomena now running in our pages, and we think that our readers will like to read what Mr. Flower has written on the subject. He has been an investigator and student along these lines for many years, and what he has to say should be "worth while," even though we may not agree with all of his conclusions. The subject is one that is forcing its way to the front, and ten years from now we will know much more about it than we do at present. This is the time for experimenting, collecting evidence, assorting and classifying results, and being slow to form positive conclusions. Let us watch and wait.

Clairvoyance—Fact or Falsehood?

BY SYDNEY FLOWER.

To the Editor of the *Chicago American*.

Dear Sir: Your editorials appeal to me as models of Saxon composition; incisive, clean-cut, free of the driftwood of adjective, purposeful.

As examples of style I am thankful for them, whether in agreement or disagreement with the editorial opinion is of no consequence. There are many hundreds of thousands of people, however, who read these editorials for information; who bank upon them; and whose beliefs are formed, or at least modified, by the opinions you express.

For this reason, I am moved to take exception to one of your recent articles dealing with the subject of Clairvoyance. You expressed yourself forcibly on this matter, and your conclusion was distinctly unfavorable to the verity of Clairvoyance.

My dear sir, one who teaches so ably must himself be generously open to instruction upon a subject with which his writing betrays his unfamiliarity.

You will not take it in ill part then if I say that your premise in the matter being erroneous, your deduction is logically rotten.

Not having your article at hand, I must rely on my memory for a digest of your argument. Correct me if I misquote. It seems to me it amounted to this:

"Mr. William T. Stead, upon very flimsy evidence, asserts that the assassination of the King and Queen of Servia was foretold by a clairvoyant."

"If clairvoyance were a fact, all clairvoyants would be prosperous and powerful."

"Clairvoyants not being prosperous and powerful, clairvoyance is not a fact."

"All clairvoyants are therefore frauds."

This is your argument and sweeping deduction, my dear sir, and to it I take exception. Any unbiased person will agree with you that Mr. Stead's mind is not of the critical stripe. He is enthusiastic to the point of fanaticism. He has the courage to go to the stake for his convictions, but he has not the faculty of weighing and testing evidence dispassionately. He is a partisan, and partisans have no place in a scientific inquiry.

I think with you that Mr. Stead's assertion that he received beforehand defi-

nite information of the assassination is nonsense if based upon such poor evidence as he presents.

Let us speak, however, of clairvoyants.

I shall have to be a little dogmatic here, and can only offer in excuse the fact that I have spent twelve years and expect to spend twenty more, in examining a subject which you have probably considered for as long a space as twelve hours, and my opinions should therefore be at least as settled as your own.

Please consider the following points as demonstrably true:

Every clairvoyant is a reflector; a mirror. She (the clairvoyant is usually female) possesses a mind that is constantly and always liable to invasion from without, with or without her consent. She sees because she cannot help seeing. She does not see because she likes to do so, but because images press upon her to which she is compelled to give expression and interpretation. When she goes out for a walk she is impressed constantly by the ideas, thoughts, feelings of the people who merely brush past her. She does not own herself. Mind that phrase: It is literally true. She does not own herself. Her mind is a sensitive plate. Is this the kind of material out of which the successful men and women of the world are made? Is this reed shaken by the wind likely to become a leader of men—a power in finance? She needs your pity, rather. She would exchange her gift today, whether she makes a poor living by it or not, for the individual self-possession of the normal human being. She never knows what mental rest means. She cannot know that and be a clairvoyant. She is eternally at the mercy of her surroundings. And, more than that, she is not at peace when she is alone. Her mind is still open to invasion by things unseen.

Hallucinations? Oh, maybe, maybe. It's as good a word as any. We call them hallucinations when they take the form of information which we cannot test.

We call them telepathic waves when they take the form of information of a most personal and private nature concerning our past which we can and do verify.

We call them provisions or clairvoyance when they relate to impending happenings.

But whatever we call them, my dear sir, there is one thing that you and I should be mutually grateful for, and that is, that we are not clairvoyants. We

never shall be clairvoyants, because they are born and not made. We are, therefore, safe.

It is no part of the policy of the Chicago American to do injustice to any class of people, least of all to those who are usually too poor or too illiterate to defend themselves, and I feel confident, therefore, that you will not consider this communication in the light of an unwelcome visitor.

The true scientific attitude in this matter is of course, impartiality, and if you are willing to go further in this inquiry I am ready for my part, albeit a pen is a distasteful thing to me these days, to tell what I know to be true.

Such evidence as I have been able to collect justifies the following assertions:

1. Clairvoyance is a fact.
2. There is a reason why clairvoyants as a class are poor and unsuccessful.
3. Clairvoyance is an undesirable gift.
4. Clairvoyance cannot be acquired by education; it is congenital.

5. Clairvoyance, meaning thereby the giving of correct information concerning the immediate and remote future, is a buttress to the theory that man's life is foreordained and complete in itself. It eliminates that which is called Chance or Fortune. It establishes the fact that there must exist a record of what is about to happen; otherwise, there could be no clairvoyance. If clairvoyance, then, necessarily, there must be such a record. It therefore establishes the individual man as a being of some importance. It is here in closest communion with the highest teachings of Christianity, inasmuch as it supports the theory that man, while a creature of free will, empowered to knock his head against a wall and spill his silly brains if he wants to do so, nevertheless is yet of sufficient importance that his life should be foreseen and recorded from cradle to grave, and therefore, reasonably, beyond the grave, or why all this trouble about a plan?

6. Finally, I would submit that clairvoyants in virtue of the valuable evidence which they alone can furnish of the deeper significances of life, should be cherished as honored wards of the state, and assisted to endure what is at its best a by no means enviable lot in life.

It is a most gratifying thing to remember that in your columns an opinion may be offered for examination without fear that the views expressed will be dismissed with ridicule, the first and last resort of the vulgar and ill-informed.

SYDNEY FLOWER,
Publisher New Thought Magazine, Chicago.

One Day at a Time.*

BY WILLIAM WALKER ATKINSON.

FRA ELBERTUS says: "God always gives us strength to bear the troubles of each day; but He never calculated on our piling the troubles past and those to come on top of those of today."

This is true, and although it has been said countless times in numberless ways, it is still true and worth repeating. It seems strange that we must have this lesson thrust upon us again and again until we learn it thoroughly. Like the school-boy with the ill-learned lesson, we are sent back to our seats to do better. Some day we will learn the lesson thoroughly, and will then be ready to take up the next one.

We will all agree with the statement with which this article opens, and will repeat it to others, but when trouble threatens us, we may fail to apply the maxim to our own case. Let us see about it. Did you ever have a trouble that, when it came, seemed as hard to bear as it had seemed just a little while before, when you were anticipating and fearing it? Troubles which seemed likely to completely crush you came upon you and rolled over you, leaving you still standing and alive. Approaching, they seemed irresistible, and no avenue of escape seemed open, but when the storm actually burst upon you some way seemed to open up before you, and here you are today alive to tell the tale, and yes, even perhaps able to smile at your former fears.

Sufficient unto the day is the trouble thereof. Every man or woman is given strength with which

to meet and bear the troubles of each day, and if everyone lived according to this plan, the world would be the scene of far less suffering than at present. But, rebelling against, or not seeing the reason of it all, we add to the tasks and troubles of today, the anticipated troubles of tomorrow, and perhaps, not content with our double load, we add on the troubles long past. No wonder our backs ache and legs refuse to carry the excessive load we have placed upon ourselves.

The troubles of the past are gone—let them stay gone. Don't resurrect the old worries, griefs, troubles, vexations and pain. Bury them deep, and put a twenty-ton stone upon them to keep them down. And don't reach out for tomorrow's troubles—don't be a pig. Haven't you enough of today's bothers without reaching out for more? Live one day at a time, attending to the tasks and problems as they arise—doing the best with each that you know how—and don't dissipate your energy tackling tomorrow's work or worries a day ahead. Avoid the double load—it kills.

Tomorrow will bring new opportunities, helpers, chances, ideas and strength, all sent you that you may use them in meeting the things of tomorrow. If you insist upon taking up these things a day ahead you miss the help which has been allotted to you for the work tomorrow, and also take from today's task the strength which has been given you to perform it.

Today's work—today's troubles—can be mastered. The back is made strong enough to bear the burden. It is the added burden which breaks us down—which makes us old before our time. Let us rid ourselves of this folly. Let us learn the lesson. Live one day at a time.

Woman's Opportunity.*

BY ELLA WHEELER WILCOX.

THE greatest opportunity to better the world which can come to any woman is through the experience of maternity.

The power of prenatal influence which a mother possesses is awe-inspiring to realize.

It has been said upon excellent authority that Napoleon's mother read Roman history with absorbing interest during the months preceding his birth.

Think of the nations and the centuries influenced by that one woman's mental concentration! The geography of the world was changed by her power of focused thought.

In all probability Napoleon's mother did not know what she was doing; she was not conscious of the destiny her mind was shaping for her unborn child, nor of the law governing such conditions.

Women have been strangely ignorant of this vital truth; until recent years it has not been considered a "proper" theme for tongue or pen, and to-day the great majority of young women marry absolutely uninformed upon the subject of prenatal influence.

Men are equally oblivious of any knowledge regarding the matter, and consequently make no special effort to keep the expectant mother or their offspring happy, hopeful, or free of anxiety and worry during this period. Often they do not strive to aid them in their own attempts to bestow a desirable temperament upon the unborn child, but heedlessly and needlessly aggravate or grieve the mind which is stamping its impress upon an unborn soul.

It is just here that the "New Thought" can perform its greatest miracles of good.

Even the woman who has not been enlightened upon the law of anti-birth-influence will, if a true disciple of the Religion of Right-living, bring healthy and helpful children into the world, because her normal state of mind will be inclusive of those three qualities; and her continued and repeated assertions of her own divine nature will shape the brain of her child in optimistic and reverential mould.

There is the old law of the continual falling of the drop of water upon the stone to be verified in the spiritual plane. Continual assertions of a mother that her child will be all that she desires it to be, will wear away the stone of inherited tendencies, and bring into physical being a malleable nature wholly

amenable to the after influences and efforts she may bring to bear upon it.

It is a tremendous responsibility which rests upon the woman who knows she is to be a mother of a human being.

A hundred ancestors may have contributed certain qualities to that invisible and formless atom which contains an immortal soul, yet the mother's mind has the power to remake and rebuild all those characteristics, and to place over them her own dominating impulse, whether for good or ill.

Surely, if success in the arts or the sciences is worthy of years of devoted attention and interested effort, the moulding of a noble human being is worth eight or nine months of concentrated thought and unflagging zeal of purpose.

Every expectant mother should set herself about the important business God has entrusted her with, unafraid, and confident of her divine mission. She should direct her mind into wholesome and optimistic channels; she should read inspiring books and think loving and large thoughts. She should pray and aspire! and always should she carry in her mind the ideal of the child she would mother, and command from the great Source of all Opulence the qualities she would desire to perpetuate.

And they will be given.

International Convention.

The Union New Thought Meetings which have been held in Chicago for the past few months, have blossomed forth in a proposed International New Thought Convention, which is billed to "come off" in Chicago, on November 17-20 next. The committee having the matter in charge is issuing a general call to New Thought people all over the world, and will invite New Thought leaders of all shades of opinion to participate. The matter is being vigorously pushed by a number of enthusiastic workers, who believe that such a convention is the one thing which the New Thought needs to give it a great impetus. They purpose giving the world a great New Thought revival meeting. If zeal, enthusiasm, and hard work count for anything, the labors of the committee will surely be rewarded with great success—for they are surely enthusiastic, plus. Chicago is an excellent place for the holding of such a convention—its central location, hospitality, energy and the general interest in New Thought manifested here being factors which will make for a successful meeting. In our next issue we will give a general outline of the programme, etc. In the meantime, we must refer all interested persons to the Union New Thought Committee, 600 Masonic Temple, Chicago, Ill., U. S. A.

LETTER BOX.
Conducted by
William Walker Atkinson.

This department was established for the purpose of answering interesting questions from our subscribers. Personal inquiries cannot be answered by letter, as it would be a physical impossibility for us to then reply to the many personal letters which are received daily at this office from our thousands of subscribers. But we will, from now on, select from the inquiries reaching us those of greatest general interest, and answer them in this "Letter Box" department, as soon as possible. If you have a question to ask which you think will interest a number of readers as well as yourself, just write us asking the question as clearly and in as few words as possible, and then watch this department. Address all such inquiries to:

WILLIAM WALKER ATKINSON.

Howland Block, Dearborn and Monroe Streets,
"Letter Box Dept." CHICAGO, ILL.

ANSWERS TO CORRESPONDENTS.

F. This correspondent writes asking "What is the unpardonable sin?" You will have to go somewhere else, brother, for this information. I am not a theologian—not the son of a theologian—and I have no knowledge of the unpardonable sin. Better ask the most orthodox person in your town—the question will be more in his line. There may be an unpardonable sin—and there may not be—I do not know. I do not deny it—I merely say that I cannot understand such a thing—cannot form a mental concept of it. My brain fails to conceive it—my heart indignantly refuses to let it enter. I may be shaky in my theology, but somehow I cannot conceive the Absolute in the role of the Merciless Dispenser of punishment to his children. I believe that we are punished by our sins, rather than for them, and it seems to me that the punishment is intended as a disciplinary measure intended for our advancement and development, rather than as a wrongful act, or as a means of getting even, as some seem to think. I may be wrong, but that is the way it seems to me. Man's idea of justice is gradually growing toward the idea of discipline, and away from the old "eye for eye—teeth for tooth" idea. And if man is growing to see this, even in his present undeveloped state, what can we not expect from the Absolute. The Fatherhood of God is a real thing to many of us—we feel its reality—and many of us even prefer the idea of the Motherhood of God—we always feel nearer to our mother, anyway, and the idea of the Divine

Motherhood seems to bring us nearer to the Great Source of Life. I cannot conceive of my own mother ever regarding anything that I, her only boy, did as being "unpardonable." She would wear my shortcomings—gives me loving advice—admonished the proper corrective and disciplinary measures—and then forgive me. I was always her boy, and deep down in my heart I always knew that when I needed a loving word and a bit of encouragement, I had but to go to her and place my head upon her shoulder. I always knew that I would feel the answering presence of the mother arm as she drew me closer to her and kissed my brow. And if she were here on earth today, it would be the same—sometimes I think it is the same anyway. And knowing these things, I cannot help but feel that the Divine love is at least equal to the best that mortal ever felt or gave, and I rest content in my belief. And the "unpardonable sin" does not concern me much as I go through life—I do not know what it is—the Parent has never told me—I am sure that if He wanted me to know very much He would manage to let me know, somehow. But, of course, I may be wrong. Don't take my word for it. I am not speaking as one with authority—and, yet, something within me keeps on saying: "You are right—speak it as you see it." If my answer does not satisfy you, brother, consult a theologian—maybe he knows—they teach all about that sort of thing in theological seminaries, I understand—but I never attended one.

N. C. Yes, I have read Kipling's "Taa-pire," and liked it—I like everything that Kipling has written. And I recognize the faithfulness of the picture drawn by him of the woman "who did not know, and never could know, and did not understand." But you go too far when you attribute "never could know" to women generally. There are many women who never can know or understand, and who, vampire-like, drain the life blood of energy, ambition, hope and development from the veins of the men whom they have selected as their victim for life. But my experience has taught me that for the one woman "who never could know" there are hundreds of men who never know, and never can know, and never understand. Taking people as they are, in all walks of life, the woman is apt to average up much better in powers of understanding than the man. I do not like this idea of pitting one set against the other—there should be harmony and co-operation between men and women, not opposition. We are all more or less alike—men and women—all with our little weaknesses, failings, shortcomings and lack of understanding. We are each doing nearly as well as we know how, and we are all progressing a little—

the evolutionary urge is back of us all—the attraction of the Absolute is drawing us all upward—God help us all. Speaking of the "Vampire," and your application of it to all womankind, suppose you let me quote something from the pen of a rising writer, who, by the way, is a New Thought woman. Having heard Kipling's verses quoted against her sex, she put up her pencil and in a few moments produced the following lines, which afterwards appeared in print. I think they are very good.

A Woman's Version of the Vampire.

BY FELICIA BLAKE.

(With Apologies to Kipling.)

A fool there was, and she lowered her pride

(Even as you and I)

To a bunch of conceit in a masculine hide—
We saw the faults that could not be denied)

But the fool saw only his manly side

(Even as you and I).

Oh, the love she laid on her own heart's grave

With the care of her head and hand,

Belongs to the man who did not know
(And now she knows that he never could know)

And did not understand.

A fool there was, and her best she gave
(Even as you and I)

Of noble thoughts, of gay and grave
(And all were accepted as due to the knave)

But the fool would never her folly save
(Even as you and I).

Oh, the stakes he hid, which the Lord forbade

Had ever been really planned,

She took from the man who didn't know
why

(And now she knows he never knew why)
And did not understand.

The fool was loved while the game was new

(Even as you and I)

And when it was played she took her cue
(Muddling along as most of us do)

Trying to keep his faults from view

(Even as you and I).

And it isn't the ache of the heart, or its break

That aches like a white-hot brand—

It is the longing to know that she raised
And bent her head to kiss the rod

For the one who could not understand.

E. M. A.—You say that you are not receiving the salary that your work merits. In the same mail containing your letter I received a letter from a friend enclosing an

interesting letter that had been sent by an elder brother, a traveling man, to a younger brother who was complaining as you do. I will quote from this letter, as it is plain and to the point. The Elder Brother says: "The best thing you can do is not to say another word about salary to any one, but keep your eyes open for another place and keep your mouth closed. If you jump on your employer every chance you get, it will do no good, as a man who is always asking for a raise never gets it, and is regarded as a nuisance. So long as you stay where you are, give your employers the work and service of a one-hundred-dollar-a-month man, even if they do pay you only \$25 for it. It will never do you harm to give good measure, heaped and running over, but if you measure your work too closely by your salary, they will never have a chance to see what you can do. While you are at work, there may be others keeping an eye on you, and you never can tell who is watching you. If they see that you have the right stuff in you, they will want you when the time comes. There is plenty of room for the right kind of men, but nobody wants the man who is always watching the clock and who is in constant fear lest he should give a fraction more work than he is paid for. No, do not say any more about your not receiving enough salary. Do not speak about the matter to anyone in or out of the office, for talking can do you no good, and may do you harm. If every time you come to the notice of your employers it is with a cry of 'I want more money,' they will get tired of it and will lose interest in you. Let your work do the asking. It is work, not words and diplomas, that pull a man through. Of course, a man should not be a noodle and be run over, but there is such a thing as too much complaining, and such a man gets to be like an old woman who is always growling, complaining and nagging. If you keep your mind too much on your grievances, real or fancied, you cannot do your best work. 'It is not birth nor rank nor state, but get up-and-get, that makes men great.' So make up your mind that you have the right kind of stuff in you, and then buckle down to work, and by your work make others realize what you are, and things will come your way. Do not be a has-been, do not be a will-be, but be a good man now. It is the doer who wins out, and it is the mind that makes men push. Read the New Thought magazine. It has helped me to get business and to butt against fate, for it has taught me the 'I am' principle."

Not so bad, is it?

Nuggets of New Thought.

This book contains the cream of Mr. Atkinson's New Thought essays, and is a favorite book with those who wish to make a friend or relative a present which will be useful as well as beautiful.

The Silent Tongue.*

BY WILLIAM WALKER ATKINSON.

ALADY who was leaving the city was asked by a friend for a parting word of advice—a word of worldly wisdom. She stopped for a moment, and then said: "Always remember the silent tongue."

How many troubles, heart-aches—how much pain, self-reproach, regret and sorrow might we have saved ourselves had we always heeded this advice.

There is nothing new about this advice—it is as old as the world—it has been said by men in all ages—in all times—and yet how true it is today. And how little we heed it. You have heard of the man who was wise enough to keep silent in seven languages. Ah me, how hard it is to keep silent in even one.

Let us take mental stock and run our troubles and difficulties back to their source. As a rule, I do not advise looking backward, but let's do it just for fun this time. See how many unpleasant things we might have avoided had we but impressed upon our minds this maxim, and honestly lived up to it. It looks as if over seventy-five per cent of the vexatious things which have come to us have grown out of a disobedience of these words of wisdom. Run the matter over in your mind and see if it is not so.

Some one has said: "Speak well of your friends—of your enemies say nothing." Another has said: "Say nothing except that which you wish to be repeated—for repeated it will be." The hastily uttered word comes back to sting us—and it is always accompanied with a swarm of other words which it has attracted to it in its flight.

When we hear some unkind

thing which someone has said about us, how naturally the sharp answer comes to our lips. But don't let it get out. Press your lips tight and say: "No you don't—stay in there." Then how easy it is to utter the word of criticism or condemnation. What right have we to criticise harshly or to condemn, when we are in ignorance of all the facts in the case? "To know all is to forgive all." And, besides, are we so perfect ourselves that we can set up ourselves as judges of our neighbor and his motives and acts? Get clean yourself before you revile the mud on your brother's garment—the dust on your sister's skirt. Apply the honest whisk-broom to your own garments—and watch the dust fly.

Oh, these hastily uttered words—how much we would give were we able to recall them. But there is no recall. They have started in motion, and will go on, and on, and on—and the end of time will still feel their vibrations.

I look into the eyes of some poor dumb animal—catching the appealing expression there. And I say "Yes, lowly brother of mine, you are striving to express yourself, and cannot, but you are at least spared the pain of knowing that you have wounded another by a hastily uttered harsh word. Your limitation has its compensation."

Let us take into the Silence these words: "Remember the silent tongue," and try to make them a part of our life. We will then be kinder, better, broader and greater—if I were a woman, I would add, "yes, and sweeter."

"Remember the silent tongue."

The New Thought Annual.

The bound volume of *NEW THOUGHT* for 1902 is in great demand. It is handsomely bound in cloth, with gilt lettering, and is the most complete *New Thought* volume in the market today. It contains more for the money than any other book on these lines ever printed.

Sublime Truth and its Mysteries.*

BY JEAN COWGILL.

LESSON I. WHAT IS CLAIRVOYANCE?

THE word "clairvoyance" is a misnomer. In its exact meaning, it has to do with the eye only. What is ordinarily known as clairvoyance, is more, much more than this. It concerns not only all the physical faculties and their functions, but all the purely mental faculties and their functions, as well.

To me, the term "clear-mindedness" is much more accurate and easily understood.

"Clear-mindedness" is intensified intelligence. It does not seem to me that the term is difficult to understand.

A person who is clairvoyant, is clear-minded only so far as the exercise of the sense of sight is concerned. On the other hand, the term, "clear-minded," is inclusive of the intensifying of the entire intelligence, quite apart from the physical senses, if need be.

By the exercise of the power, the mind reaches out and is concentrated upon one particular object at a time.

This mental reaching out is peculiar in itself, distinctive and individual. It is the highest form of thought concentration.

That there may be no technical misunderstanding, it may be well to explain that the word "concentration," here used, should convey no sense of conscious effort. It applies to the natural action of the mental faculties after they have been taught to act in such manner as I believe Destiny intended they should. The concentration of which I write, has all the qualities of that which a mathematician uses when he straightens out a difficult problem but lacks all those which make the first hard labor.

Thought concentration through the physical senses produces bodily weariness. If long continued, the weariness is extreme.

Clear-mindedness is concentration without effort, by means of a withdrawal of the mind from the realm of the physical, as indicated by external occurrences and surroundings which affect the being of the subject.

In this withdrawal, this shutting out, as it were, of the physical being, lies the greatest value of clear-mindedness.

The person who is properly clear-minded may become so unconscious of most of his physical ailments that they cease to be.

Many persons consciously or unconsciously, allow their thoughts to act as a constant irritant upon disease. Usually the body requires a much longer time to heal itself than it would if the sick person were able to forget the diseased portion and allow nature to work unmolested.

The subject of the influence of the mind over disease is, I am happy to say, receiving much more attention now than at any former period. In the earlier, rudimentary stages of the world, the physical predominated over the mental and the conflict was with muscle rather than with brain.

Gradually the knowledge of the mind has been gaining ground. In racial progression, the rude and unreasoning speculations of the earlier philosophers have given place to the accurate and careful observations of thinking minds.

Besides being indirectly, a mighty healing power, clairvoyance is, to the person who has developed it, a source of never failing amusement—the most fantastic and varying amusement it is possible to conceive. It reckons little of time, nothing of space, and reads what and where it will of life.

There are persons, perhaps, who, knowing and understanding something of its wonders, hesitate about coming into the possession of the power because it seems to them a thing of mystery, it may be in some way, a source of danger.

For the benefit of these persons, let a plain statement be made. I give, as my honest opinion, that it is not possible for the power to be exerted in any direction which can bring unhappiness that does not otherwise exist; nor can it develop any evil tendencies. It is far more likely to cure unhappiness and to counteract evil.

Any person may become clairvoyant.

The person whose mental faculties are the most finely and evenly developed, makes the most accurate clairvoyant. I mention this in the beginning, instead of giving it out as a logical deduction further on, because this book is meant, if such a thing be possible, to appeal to readers of level-headed intelligence, not particularly to persons of so called, "temperament" or of any peculiar understanding.

For some reason, not as yet clear to science, subjects are clearminded only when any or all of the senses are in a somnambulic state.

Clairevoyance is one phase of somnambulism—either artificial or natural. It is internal perception, or perception without the aid of the external eye, and is possible only when the subject is in a state of partial sleep, which is per-

haps the best definition for the term "somnambulism."

Natural sleep is the more or less complete suspension of the faculties of the body. When the sleep is perfect, the person is without sensation, volition, action or consciousness. His existence is an absolute blank.

It is well known, however, that sleep is not always perfect. Often, one or more of the faculties waken and dreaming ensues. The mental conceptions during this partial awakening are more or less incongruous, according to the number and nature of the faculties which may be awake. When only one faculty is aroused, I am inclined to think that the partial sleep is clearly somnambulic. The sleeper has a realization of but one external object and usually directs all his attention toward it.

While walking in their sleep, persons have been known to apparently understand and avoid all the dangers of a midnight stroll on the peak of a house roof while they were utterly unconscious of everything else.

Many authors have given descriptions of the state of natural somnambulism in which subjects have performed various extraordinary feats unconsciously. At least the subjects knew nothing about them when awakened.

It would seem that it is as natural for some to fall into a somnambulic condition as it is for others to sleep deeply. But it is impossible for any one to tell why he falls into one or the other. Perhaps we have all been in the state at times without having been conscious of the fact when we awoke.

The main difference between natural and artificial somnambulism is that the awakening of the functions in the natural sleep cannot be accomplished by an act of the sleeper's will as is always the case in the artificial state. Of one thing I am certain, however—before any person can enter either of the natural sleeps, he must forget himself.

This is, as I have stated in my opening remarks upon clairvoyance, also the case with those who enter the artificial state. For the most part, those who forget themselves quickly enter the state readily.

But here, one of those paradoxical exceptions which are the seeming insurmountable obstacles in the path of all scientific investigation, interposes itself. "Losing themselves" is not the only requirement. Many who are able to do so very readily, do not become somnambulic at all, but fall into a profound slumber.

Persons who are self-poised and can abstract or withdraw their minds from surroundings and fix them determinately

and confidentially upon the result, enter the state with the most facility.

For this reason very old people and young children are not, as a rule, good subjects.

It is also my reason for stating authoritatively that those persons whose mental faculties perform their functions most accurately, become the most trustworthy clairvoyants.

As the word "clairvoyance" is a misnomer, so also is the term "somnambulism," which has too long been associated with the sleep-walking state for it to convey the meaning desired in the writing of this book.

Other terms, magnetism, mesmerism, etc., are equally misleading and incorrect.

To do away with something of the popular prejudice and misunderstanding, Dr. Fahnestock decided to burden the language with a new scientific term.

As entirely applicable to the state of artificial somnambulism, he selected the word "Statuvolism"—from two Latin words—"status," a state, and "volus," the will.

Tersely put, Statuvolism is a state produced by an act of the will.

No one can enter the statuvolic condition unless he has the will to do so.

The power to enter the state he can use at pleasure, independent of any person, force or outside influence.

No person should do this, however, until he has learned the true nature of his powers while in the state.

Great injury may result from false teachings as well as from ignorance. The time has come when the nature of this condition and the powers of the mind should be studied and personally applied in the daily rounds of life. The sooner this is done the sooner will mankind reap the benefits.

Dr. Fahnestock's experiments in the matter were carried on over a period of thirty years. They prove conclusively that the exercise of this power is entirely dependent upon the will of the subject.

The entire system or any part of it, can be thrown into the statuvolic condition.

When in the condition, the subject can awaken any particular organ of the body and leave the rest in the state.

He can awaken all the system but one organ and leave that in the state.

An interesting example of this last was Dr. Henry T. Child, of Philadelphia.

Dr. Child's hand was poisoned in a post-mortem examination. For three years and eight months it caused him great pain; nothing seemed to afford him any relief.

He tried the effect of somnambulism and at first could see no difference in

his condition. When Dr. Fahnstock met him, he learned at once how to keep the hand in an insensible condition by an act of his own will. While in the statuvolic condition, he made a positive resolution that the hand would be speedily cured.

After this the redness and swelling which had defied radical medical treatment, gradually passed away. In a short time the hand was well.

Beyond teaching Dr. Child how his will should be directed, Dr. Fahnstock had nothing whatever to do with the cure. Any well-informed person could have done the same thing.

In all experiments upon the functions of the brain, it has been found that the will of the subject is supreme. If while in the state, he resolves that certain things relating to himself, will take place after he comes out of it, those things invariably take place. On second thought it is perhaps better to say that Dr. Child entertained a positive belief that his hand would soon be well. As in the case of the word "concentration," the word resolution conveys the idea too much of conscious effort, while it would seem that passiveness is the first requirement in statuvolism.

This is quite true.

Passiveness is another name for repose—rest.

The statuvolic condition is a state of rest.

It is not possible for any person to enter it unless he is able to relax both his physical and his mental systems.

Deep natural slumber, when all the functions of all the faculties are suspended, is a near approach to complete relaxation.

Partial sleep is partial relaxation.

In the statuvolic condition, the body is at rest. It is a repose much more perfect than natural sleep.

The word "rest" and its kindred, are here used as opposed to conscious effort.

As the mental perceptions are intensified in the state, so also are the physical faculties. A person, weary and sore from a day spent in the performance of hard physical labor, may enter the state and come out of it completely restored to his early morning vigor. This, however, will not happen unless the person, while in the state, makes up his mind that he will come out of it rested. In some way his mind must be directed toward the ultimate object in view. It would be just as easy for him to believe that his weariness had increased a hundred fold. Should he entertain this belief while in the state, he would undoubtedly be in a worse condition when he came out of it than he was before he entered it.

In this bodily relaxation lies the healing power of somnambulism. It is the reason, also, why some diseases yield more readily to treatment through statuvolism than others. Reason tells us that it is impossible to forget an organ of which we do not consciously recognize the existence. It is not unlikely that a case of rheumatism might be cured where a tubercular lung in which the tissues are partially destroyed, could not possibly be rebuilt. Yet no one can say that rheumatism is not a serious disease.

It has been my experience, too, that the more sharp the complete mental perception of a disease, the more readily it will yield to treatment through statuvolism. If the seat of disease is in the hand, for example, it will be more easily cured than an ailment of the liver, over whose every day workings most people believe their minds have little supervision.

No one can gainsay the healing properties of perfect rest.

A broken bone is put in splints so that it may rest and, while resting, heal itself.

Every one knows the value of the first natural sleep in typhoid fever. So does every one know how, in cases of tetanus, convulsions, epilepsy, etc., those in attendance, watch for the first signs of relaxation, which are a proof that the body is about to enter a state of rest.

Heart of the New Thought.

This charming book, from the pen of Ella Wheeler Wilcox, continues to meet with the approval of the public, and is selling readily all over the country. Many consider it the best of Mrs. Wilcox's work.

The New Thought Annual.

This book contains 220 pages and comprises the back numbers of this magazine from December, 1901, to December, 1902, inclusive. It is handsomely bound, and is a valuable keepsake or present.

Law of the New Thought.

If you wish to gain a clear idea of the higher phases of the New Thought, this is the book for you. It makes plain many heretofore perplexing questions, and no one can read it without experiencing spiritual growth.

Memory Culture.

This is a most practical book for the use of men and women who are desirous of improving themselves along the lines of Memory, Observation and Attention. It is the best book ever written on these subjects.

Some of the Results of Psychical Research of the "Society for Psychical Research" of London, England.*

PRESENTED IN POPULAR FORM FOR GENERAL READING.

(By W. T. Cheney, A. B. B. Ph., Rome, Ga., Associate Member S. P. R.)

ARTICLE NO. 6. CLAIRVOYANCE.

We will here give an account of some thoroughly authenticated cases of induced Clairvoyance in the somnambulistic state. These are cases where the "percipient" or subject has been hypnotized for the purpose of clairvoyant tests, and, therefore, differ from spontaneous instances of this faculty. The cases we will now give were reported by the eminent Dr. Dufay, Senator of France, and first published in the *Revue Philosophique*, for September, 1888, and February, 1889, and afterwards reported in Volume 6, Proceedings S. P. R., pp. 407-427. Those wishing to study these cases in full can consult the above records. I can only select a few striking instances here as illustrating the powers of this supernormal faculty.

* * * * *

The mesmerist in this case was Dr. Girault, of Orezain, France, and the clairvoyant, "Marie," a servant girl in his family. The tests and the experiments were made under the direction of Dr. Dufay.

Omitting the preliminary observations concerning the seance, I will quote Dr. Dufay:

"In order that there should be no suspicion of a prearranged scene between Dr. Girault and his servant, he had promised to get me to arrange the program of the seance—the wrapping up, for instance, of certain packets so as to disguise the nature of their contents, which contents Dr. Girault himself was not to know. These little packets were to be given to the somnambulist, who was to find out what was inside them.

* * * * *

"I had already put aside for the purpose a few objects, not of common use, in order that chance should not assist our clairvoyant, when I received a letter from Algiers, from the commander of an infantry battalion, whom I had known in the garrison at Blois. He related to me several episodes of his life in the desert, and especially spoke of his health, which had been very much tried. He had been sleeping under canvas during the rains, and this had resulted in violent dysentery.

* * * * *

"I placed this letter in an envelope without address or postmark, and carefully

stuck down the edges; then I put the whole thing into a second envelope of a dark color and closed it in like manner.

"On the day appointed (for the seance) I arrived a little late. Marie was already asleep (mesmerized) and was thus unaware of my presence, merely knowing I was to be there—(Here Dr. Dufay describes the success of Marie in describing the contents of the several packets containing different articles which he had put into them, and then says with reference to the letter)—"I slipped my letter into the hand of a lady present to be passed on to Dr. Girault. He received it without knowing that it came from me, and placed it between Marie's hands. I did not notice whether her eyes were open or shut, but, as will be readily understood, this is a matter of no importance in such a case.

"What have you got in your hand?" asked Dr. Girault.

"A letter."

"To whom is it addressed?"

"To M. Dufay."

"By whom?"

"A military gentleman whom I do not know."

"And what does this military gentleman speak of in this letter?"

"He is ill. He speaks of his illness."

Then follows description of the illness and the account of the clairvoyant's visit in her somnambulistic state to the sick man in Algiers, etc., and describing his illness and surroundings. Dr. Dufay then continues:

"I then requested my colleague to open the letter and read it aloud. He was not the least astonished of the company; the success had surpassed his hopes."

* * * * *

Another instance with the same clairvoyant in the prison at Blois.

"I was sent for very early on account of a suicide which had just taken place (in the prison). A prisoner, accused of assassination, had strangled himself with his neck-handkerchief. * * * The body was already cold when I arrived. (None of the inmates of the prison knew of the suicide, as such things were kept profoundly secret in the prison walls, explains Dr. Dufay. The experiment with Marie is now made in the prison.)

"I cut off a piece of the handkerchief and wrapped it up in several sheets of paper, which I then tied up firmly. * * * I put Marie to sleep by merely placing my hand on her forehead. Then I drew the packet from my pocket and put it between her hands.

* * * * *

"At that moment the poor girl started on her feet and flung the packet from her with horror, angrily crying out that she 'would not touch that.'

"What do you think that this paper

contains? I asked when calm had been partially restored.

"It is something that has been used to kill a man."

"A knife, perhaps, or a pistol."

"No—no—a string—I see—I see—it is a neck-handkerchief—he has hanged himself—

"Can you tell me where this took place?"

"Why, here—it is a prisoner."

"And why is he in prison?"

"For having assassinated a man who had asked him to get into his cart."

"How did he kill him?"

"By striking blows with his *gouet*."

(This is the name in Loir et Cher for a kind of hatchet.)

"So far Marie's replies had taught us nothing we did not know before. At this point the examining magistrate drew me apart and whispered in my ear that the *gouet* had not been found.

"What has been done with this *gouet*?" I asked.

"What has been done?—wait—it has been thrown into a pool—I can see it quite well at the bottom of the water."

"And she described the place where the pool was situated, with sufficient exactness to permit of a search, which was made that same day in the presence of a superintendent of police, and resulted in the discovery of the instrument of the crime."

At the same time, Dr. Dufay tells us, articles were borrowed from a number of the prisoners and "Marie told us exactly the circumstances which had brought about the condemnation of the prisoners."

The following case is one of clairvoyance under spontaneous or natural somnambulism, related in this same interesting account.

The somnambulist is a young teacher in a school at Gueret, France, named Theophile Janicaud.

From a number of his marvels related we will note the following:

This young man had been subject to frequent attacks of somnambulism all his life, occurring at night—while he was asleep. During the night he would get up and walk about the dormitory and gardens, or go into his study and write, and perform the most difficult intellectual feats for hours. Or he would ascend precipitous places and walk along parapets and on gutters and roofs of buildings in perilous places. Precautions had to be taken for his safety and he was kept fastened in his bed at night with a chain about his ankles fastened with a lock.

I will give the following instance of clairvoyance, while he was in one of his attacks:

"One evening about 11 o'clock, Janicaud, having escaped from the dormitory,

knocked at the door of my bedroom. He said: 'I have just arrived from Vendome, and have come to give you the news of your family. M. and Mme. Amault are well, and your little son has four teeth.'

"As you have seen them at Vendome, could you go back again and tell me where they are at present?"

"Wait—I am there—they are sleeping in a room on the first floor; their bed is at the farther end of the room, to the left. The nurse's bed is to the right, and Henry's cradle close to it."

"The description of the room and the position of the beds were perfectly exact, and the following day I received a letter from my father-in-law telling me that my child had cut his fourth tooth."

"A few days later Janicaud came to me at about the same time, telling me that he had again come from Vendome (meaning a vision in a state of somnambulism), and that an accident had happened to the child during the day. My wife being much startled, inquired what the accident was. (He described the accident and said that the child would come out all right.)

"The next morning I wrote to my father-in-law to tell him what Janicaud had said, and begged for news of the child by return post. The answer was that he was perfectly well and that no accident had taken place.

"But in the month of September, when I went home for the holidays, I learnt the whole truth. The child had at that time had a serious accident, which the father-in-law, on the advice of the doctor, had hidden. The child's life was endangered for several days."

We will note here briefly a series of experiments conducted by Prof. Charles Richet, of Paris, in 1888 and reported in Volume 6 of *Proceedings S. P. R.*, pp. 66-83.

These experiments were made in the hypnotic trance with a clairvoyant, "Leonie B.," well known in connection with the celebrated experiments of M. Gilbert and M. Pierre Janat, reported in "Phantoms of the Living," Vol. II, p. 679 et seq. Prof. Richet's experiments were continued for several months and were conducted in a scientific manner and with a thorough scientific spirit.

He used ordinary playing cards for the following reasons, to use his own words:

"When the subject is called upon to divine a drawing, a name, a malady, an incident of some kind, the probability of a right or approximately right answer is hard to calculate."

"On the other hand, when a playing card is used, the probability is a known, a measurable quantity, as measurable as any fact in science."

"If I put the queen of hearts, without knowing myself what card it is, in an en-

velope, and am told that the queen of diamonds is in the envelope, I can calculate all the probabilities involved; the chance that a queen will be chosen 1-13, that a red queen will be chosen 1-26, the chance that the card chosen will not be the queen of hearts 51-52, that it will not be a heart at all 3-4, etc. All this is a matter of simple and exact computation."

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Prof. Richet conducted his experiments by drawing a card *at random and unseen by him* from a mixture of ten packs of fifty-two cards each. The cards, which had once been used, were not employed a second time. The card when so drawn was placed in an opaque envelope and this in a second opaque envelope, so that in the glare of full sunshine or in the light of a powerful lamp no object or color could be seen.

The clairvoyant never made any effort to look at the card even in the dimly lighted room, "but contented herself with feeling it between her fingers and crumpling the envelope in her hand."

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The method employed by Prof. Richet was to record the readings of the cards as given by Leonie in the opaque envelopes, and then to draw one by chance out of the mixed packs, and in this way institute a system of comparison between chance drawing and the lucidity shown by the clairvoyant.

He says in speaking of his laborious results:

"Lucidity has shown itself in the clearest manner; and so far as the probability of chance is concerned, there is left no room for doubt."

"If we consider the numbers day by day (as given in the exact tabulated statements formulated daily) we shall see that almost every day there was a marked excess of successes (over the chance drawing)."

Whereas, "the result of the actual chance drawing will be seen to have corresponded pretty closely to the theoretic probabilities."

As an example of Leonie's successes in a series of 68 trials, she only 17 times offered a full description and out of her readings 15 were completely right.

Now, the antecedent probability of a completely correct description is 1-52, and if we calculate the probability of correctly describing 12 cards out of 15 we arrive at a fraction so small as to leave us a moral certitude that chance alone cannot have brought about such a result.

The probability is approximately 1 in 1,000,000,000,000,000. It seems to me, then, to be needless to insist further that chance is not here the agent. It is not chance, it is something else, what else we must presently try to determine.

"But first let us see what is to be made of the other experiments if we eliminate these 17 trials. Fifty-one trials remain, in

which Leonie told the suit right 21 times; whereas the probable number was 13. The chance of telling the suit right 21 times in 51 trials is small; but yet far greater than the chances with which we have just been dealing. * * * But there is a wide difference between these 51 trials where the complete description of the card was not given, and the 17 trials where it was given. Taking the *suit* alone (chance of rightness 1-4) we find, in the first group of 51, 21 successes; in the second group of 17, 15 successes. The chance of 15 successes in 17 trials is roughly 1 in 10,000,000. I shall not dwell further on the hypothesis of chance, which seems to me absurd. It is not chance which can give the right card 12 times in 15. *

"A chemist seeking to determine the atomic weight of potassium, and obtaining the number 39 in two successive experiments, will not set the result aside as due to chance. He will try once more with increased exactness, and if he again obtains 39 he will accept the result. He will not attribute the coincidence of the three numbers to a 'lucky run.' If then I obtain a series of concordant results whose antecedent probability, on the ground of chance alone, is of one to a thousand millions, I shall maintain that chance does not explain this; but that either lucidity veritably exists or there is some defect in the method of experimentation."

Those desiring to see Prof. Richet's experiments in full and a description of the extraordinary precautions he took to exclude every possibility of fraud or trickery on the part of the entranced subject, see Vol. VI, Proc. and Part XII, Proc. S. P. R.

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For the present we will close the evidence on Clairvoyance by giving a brief account of the case of Alexis Didier, of France—more particularly of the seance of the very famous prestidigitator, Robert Houdin, with this clairvoyant.

Those desiring to study this case more in detail will see De Mirvilles "Des Esprits Et de Leurs Manifestations Fluidiques"—or Volume 14, Proc. S. P. R. This case was specially investigated and reported by that eminent *savant*, Alfred Russell Wallace.

I select the special evidence of the seance with Robert Houdin, because of his worldwide fame as a prestidigitator, and also from the fact that he had challenged any clairvoyant (and there were many in Paris at the time) to perform any feat by so-called supernormal faculty, and he would duplicate it by sleight of hand, or magic.

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Houdin himself selected Alexis as the subject of his challenge, and it is supposed he did this because Alexis' fame was more noted. Houdin at that time regarded all clairvoyants as, more or less, successful

clairvoyers. Alexis always exercised his clairvoyant faculty in the hypnotic trance. He was a young man of delicate, sensitive temperament and a natural somnambulist.

In the account which follows I give only a few of the tests imposed by Houdin.

Houdin comes before Alexis and brings new, unopened decks of cards, books and various objects for his tests, agreeing that if the clairvoyant was successful under the conditions he would impose he would give a certificate to that effect.

Houdin, who is an adept in such matters, asks leave to bandage Alexis' eyes himself. He does this to his satisfaction. We omit details. Then he draws from his pocket two packs of cards still in their wrappers with the government stamp intact, opens them, shuffles and asks Alexis to cut. He lays down five cards before Alexis, who takes good care not to touch them, gives himself five and is just going to pick them up, when Alexis stops him with the words:

"You needn't do that. I take every trick," and names the ten cards which are still lying on the table face downwards.

"Let us begin again," says Houdin coldly, stunned though he was, as if by a heavy blow.

Ten fresh cards are substituted for the first lot.

"I discard," says Houdin.

"Why do you keep these two cards, and this very weak trump, too?" says Alexis.

"Never mind, give me three more."

"Here they are."

"What are they?" says Houdin, covering them with both hands.

"Queen of diamonds, queen of clubs and eight of clubs," says Alexis.

"Go on, a third round." Same accuracy and infallibility.

"It is now my turn to watch," says the recorder of the seance, "and what do I see?"

R. Houdin fixes Alexis with those remarkable eyes of his; he changes color, his face grows livid, and a kind of nervous quiver passes over his features, and then, with the passionate excitement of an artist who suddenly recognizes his master, cries, "What is this? What is happening? It is splendid."

Houdin then draws a book of his own from his pocket and asks Alexis to read eight pages further on, starting from a given place. Alexis reads from the 9th page the words: * * *

"That's enough," says Houdin.

"What a marvel! Can you tell me who wrote this letter?"

Alexis feels it, puts it on the top of his head, and against his stomach, and describes the writer fairly accurately, but makes some mistakes.

Houdin then asks where the letter comes from, and Alexis tells him, and also the house and in what street it stands. He also tells him what the writer (a trusted friend of Houdin) is doing at that moment, and informed him that he is betraying his confidence.

"Oh, that is an utter mistake," says Houdin, "for the writer is one of my best and most trusted friends."

"Take care," repeats Alexis, this time in an oracular tone, "he is deceiving you shamefully."

(Houdin discovered on returning home that his friend (?) was robbing him at the very time of the sitting of 10,000 francs.)

* * * * *

Alexis now tells Madam Houdin, who was present, of the recent death of her child and the place and cause of the death and exact date, and also tells her that at that moment she was thinking of a still younger child, yet to be born. Correct.

He now reads a paper folded up in Houdin's pocket book, which was a receipt, and gives the exact writing. Houdin hands Alexis a piece of hair, and he correctly tells him that it is his son's hair, and describes him and an illness he was suffering from and states his age.

On the following day Robert Houdin gave a certificate stating:

"I cannot refrain from affirming that the incidents recorded above are absolutely correct, and that the more I think about them the more impossible I find it to class them with those which form the subject of my profession and of my performance.

"ROBERT HOUDIN."

A fortnight later, after having another seance with Alexis, Houdin gave a stronger and more detailed statement, concluding with these words: "I left this seance in the greatest possible state of amazement, and convinced of the utter impossibility of chance or conjuring having been responsible for such marvelous results."

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The Kingship of Self.*

BY WILLIAM WALKER ATKINSON.

Many of us have gone on believing that it is good that we should humble ourselves in the dust—wearing sackcloth and ashes—calling ourselves miserable sinners and worms of the dust—saying “there is no health within us.” This is a bit of Old Thought—New Thought has no place for this feeling.

The New Thought teaches that every man or woman is of the royal family—is the child of a King—has within himself or herself the Divine spark which is striving for expression and manifestation—has within himself or herself wonderful possibilities—latent powers—a great present and a grand future. Then why should he crawl? Why should he imagine that the Power which is behind all should take pleasure in having its offspring try to be a human door-mat? Would any human parent, worthy of the name, take pleasure in seeing his child cringe and crawl? Would any father like to see his son a non-entity? Would any mother like to see her daughter develop into a shrinking, quivering, creature? Certainly not! Then what right have we to think that the Absolute, which combines within it the attributes of both father and mother, would be pleased to see us crawling around on all fours, sniveling and mumbling that we are naught but worms of the dust worthy only of eternal torment?

Nonsense! Such ideas come to us from the misty past—the musty past—from lands where kings were despots who often killed their own offspring from jealousy, fearing that the throne might be usurped. Our King has no such weaknesses—He takes joy in seeing his royal

family growing into manly men and womanly women—developing into mature proportions.

Much abuse is heaped upon the word “self,” and it is applied to the mean, low, undeveloped manifestation of the self idea, which leads one to think himself superior to his fellow-man—which has a tendency to cause Man to make a hog of himself. I am not talking about this base counterfeit of Self. I am talking about the real Self—Self with a capital S. When Man outgrows the lower self idea, and begins to realize what he is—his Divine parentage—his place in nature—all such ideas are thrown aside like a worn-out garment, and he begins to assert the Self vigorously. Not the petty personal self—but the Self of the Individual, who feels the awakening of the Spirit within him—and at the same time recognizes the presence of the Spirit in every other man, although in many it has not had an opportunity to manifest itself. That is the kind of Self about which I am talking.

Get rid of this old idea that you must assume an Uriah Heep “humbleness,” and go ’round telling what a miserable failure and poor weak creature you are. Stand up erect, throw back your shoulders, and say: “I Am. I am a part of the Whole Thing—my home is the Universe—I am a part of it all—I am needed in the Divine Plan, else I would not be here. I am here to stay—and I cannot be thrown out—for there is no outside. I am here to grow and develop—and grow I will. I am not a worm of the dust—but the Child of a King. I assert the Kingship of Self.”

The Mind's Attainment.

Mr. Uriel Buchanan is well known to our readers, and has the happy faculty of conveying profound truths in the most beautiful style. His many friends and admirers say that this book contains his best work.